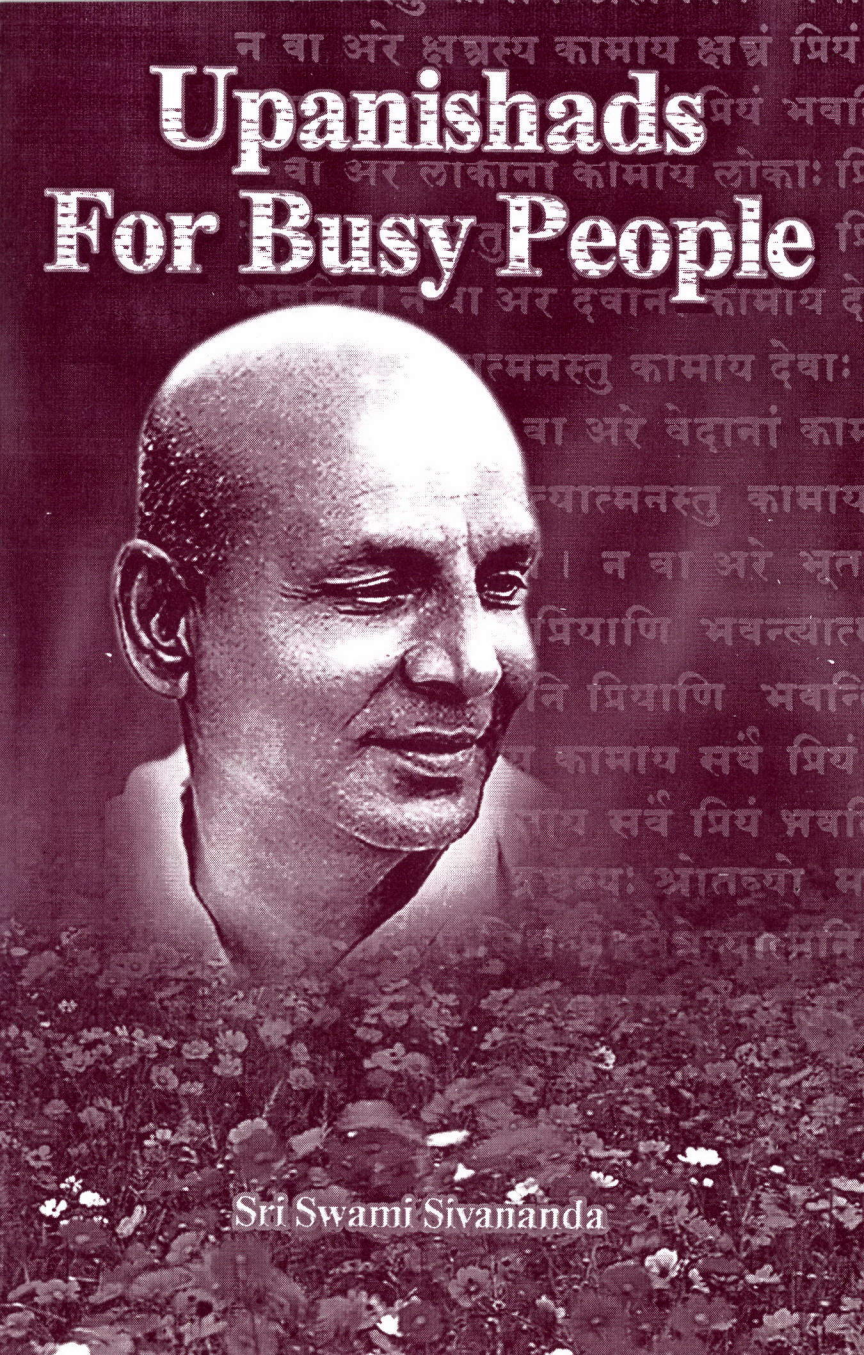
Upanishads For Busy People



Sri Swami Sivananda

UPANISHADS FOR BUSY PEOPLE

UPANISHADS FOR BUSY PEOPLE

Sri Swami Sivananda

Published by

THE DIVINE LIFE SOCIETY
P.O. SHIVANANDANAGAR—249 192
Distt. Tehri-Garhwal, Uttarakhand, Himalayas, India
www.sivanandaonline.org

First Edition: 1947
Second Edition: 2008
Third Edition: 2011
[500 Copies]

©The Divine Life Trust Society

ISBN 81-7052-236-6
ES91

PRICE: Rs.30/-

Published by Swami Vimalananda for
The Divine Life Society, Shivanandanagar, and
printed by him at the Yoga-Vedanta Forest Academy
Press, P.O. Shivanandanagar, Distt. Tehri-Garhwal,
Uttarakhand, Himalayas, India
www.sivanandaonline.org

CONTENTS

Santi-Patha 11

Isavasyopanishad

1. Jnana-Nishtha 14
2. Karma-Nishtha. 14
3. The All-compassing Brahman 14
4. Nature of a sage 15
5. Prayer of a Dying man 15

Kenopanishad

1. The Inscrutable Being 16
2. The Greatness of Self-Knowledge. 18

Kathopanishad

1. Futility of Earthly Pleasure. 19
2. The Glory of Wisdom of the Self. 19
3. Atman Is Immortal.. 21
4. The conditions of Knowing That 22
5. The Razor Path of Jnana 22
6. Sense-knowledge Is Nothing 23
7. The Indivisible Brahman 24
8. The Supreme State. 25

Prasnopanishad

1. Sun, the life of creatures. 26
2. State of Liberation 26

3. The All-inclusiveness of Brahman 27
4. The State of Becoming the Soul 28

Mundakopanishad

1. The Greatness of Brahmavidya 30
2. The Worthlessness of Selfish-Karma 31
3. Tapas and Guru-Bhakti 31
4. The Origin of all things 32
5. Brahman, the Target of Meditation 33
6. Know Thyself 33
7. Everything is Brahman 34
8. Purity Extolled 34
9. Force of Desire 35
10. State of Moksha 36

Mandukyopanishad

1. All This Is Brahman 38
2. The Fourth State of Being 38

Taittiriyopanishad

1. Opening Prayers 40
2. Meditation on Vedic Knowledge 41
3. Ethical Teachings 41
4. Knowledge of Brahman 41
5. Immanence of Brahman 42
6. The Rapture of Knowledge 43

Aitareyopanishad

1. Everything Is Only the Atman 45
2. All This Is Brahman Only 45

Chhandogyopanishad

1. The Meditation on Udgitha-Omkara 47
2. Sandilya-Vidya 47
3. Mystic Declarations 48
4. The Sacrifice of the Knower 49
5. The Paradox of Creation 49
6. The Necessity for a Guru 50
7. The Supreme Instruction 51
8. Need for Understanding 51
9. Bhuma-Vidya 51
10. The Seer's Health and Purity 52
11. Desires Should Be renounced 53
12. Know the Atman 54

Brihadaranyakopanishad

1. A Prayer of the Devotee. 56
2. The Self Is the Dearest, the Self Is the Absolute 56
3. The Death of the Jnani 58
4. How to Know the Secret Atman 59
5. The Ocean of the Absolute 62
6. Words Are Useless 62
7. The Atman and Its Knower. 63
8. The Infinite Brahman 64
9. Ethics 64

Svetasvataropanishad

1. Aspirants' Doubts 65
2. Divine Knowledge Is everything 65

3. The Nature of the Supreme Purusha 66
4. The Immanence of God 67
5. The Prayer of the Mumukshu 69
6. Knowledge Is Indispensable 69
7. Guru-Bhakti 70

UPANISHADS
FOR BUSY PEOPLE

शान्ति-पाठ:

ॐ शं नो मित्रः शं वरुणः। शं नो भवत्वर्यमा। शं न इन्द्रो बृहस्पतिः। शं नो विष्णुरुरुक्रमः। नमो ब्रह्मणे। नमस्ते वायो। त्वमेव प्रत्यक्षं ब्रह्मासि। त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि। ऋतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु। तद्वक्तारमवतु अवतु माम्। अवतु वक्तारम्॥ ॐ शान्तिः शान्तिः शान्तिः॥१॥ (कृष्णयजुर्वेद तैत्तिरीयोपनिषद्)

ॐ सह नाववतु। सह नौ भुनक्तु। सह वीर्यं करवावहै। तेजस्वि नावधीतमस्तु। मा विद्विषावहै॥
ॐ शान्तिः शान्तिः शान्तिः॥२॥ (कृष्णयजुर्वेद कठोपनिषद्)

ॐ यश्छन्दसामृषभो विश्वरूपः। छन्दोभ्योऽध्य-मृतात्सम्बभूव। स मेन्द्रो मेधया स्पृणोतु। अमृतस्य देवधारणो भूयासम्। शरीरं मे विचर्षणम्। जिह्वा मे मधुमत्तमा। कर्णाभ्यां भूरि विश्रुवम्। ब्रह्मणः कोशोऽसि मेधया पिहितः। श्रुतं मे गोपाय॥ ॐ शान्तिः शान्तिः शान्तिः॥३॥ (स्वरूपबोध उपनिषद् तथा तैत्तिरीयोपनिषद्)

ॐ अहं वृक्षस्य रेरिवा। कीर्तिः पृष्ठं गिरेरिव। ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि। द्रविण ँ सवर्चसम्। सुमेधा अमृतोऽक्षितः। इति त्रिशङ्कोर्वेदानुवचनम्॥ ॐ शान्तिः शान्तिः शान्तिः॥४॥

(ब्रह्मानुभव उपनिषद् तथा तैत्तिरीयोपनिषद्)

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥ ॐ शान्तिः शान्तिः शान्तिः॥५॥ (शुक्लयजुर्वेद ईशावास्योपनिषद्)

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मे अस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु। ते मयि सन्तु॥ ॐ शान्तिः शान्तिः शान्तिः॥६॥

(सामवेद केनोपनिषद्)

ॐ वाङ्मे मनसि प्रतिष्ठिता। मनो मे वाचि प्रतिष्ठितम्। आविरावीर्म एधि। वेदस्य म आणीस्थः। श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान्संदधाम्यृतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु। तद्वक्तारमवतु। अवतु माम्। अवतु वक्तारम्। अवतु वक्तारम्॥

ॐ शान्तिः शान्तिः शान्तिः॥७॥ (ऋग्वेद ऐतरेयोपनिषद्)

ॐ भद्रं नो अपिवातय मनः॥ ॐ शान्तिः शान्तिः शान्तिः॥८॥
(ब्रह्मरहस्योपनिषद्)

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः। स्थिरैरंगैस्तुष्टुवा ँ सस्तनूभिर्व्यशेम देवहितं यदायुः। स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः। स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु॥ ॐ शान्तिः शान्तिः शान्तिः॥९॥
(अथर्ववेद प्रश्नोपनिषद्)

ॐ यो ब्रह्माणं विदधाति पूर्वं। यो वै वेदांश्च प्रहिणोति तस्मै। तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये॥ ॐ शान्तिः शान्तिः शान्तिः॥१०॥ (श्वेताश्वतरोपनिषद्)

ISAVASYOPANISHAD

1. Jnana-Nishtha

ईशा वास्यमिदँ सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

By the Lord is all this enveloped whatever moving thing there is in the changing world; with that renounced, enjoy; covet not the wealth of any one. (1)

2. Karma-Nishtha

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतँ समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

Performing verily works in this world, one should wish to live a hundred years. Thus it is right for thee and not otherwise than this. Action will not bind that man. (2)

3. The All-compassing Brahman

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥

It moves. It moves not. It is far. It is near. It is within all. It is outside all. (5)

4. The Nature of a Sage

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते।।

He, who, on all beings, looks as his very Self, and on the Self as all beings—he does not shrink away from anything. (6)

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः।।

In whom the Knower, all beings have become just the Self, then what delusion, what sorrow is there for him who perceives, Oneness everywhere? (7)

5. Prayer of a dying man

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये।।

With a golden vessel is the Reality's face covered over; that do thou, O Pushan! Uncover for one whose law (Dharma) is to see the Reality. (15)

KENOPANISHAD

1. The Inscrutable Being

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणश्चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति।।

That which is the ear of the ear, the mind of the mind, the speech of speech, the Prana of Pranas (the Breath of the breath), the eye of the eye; escaping beyond these, the wise, on departing from this world, become Immortal. (I. 2)

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो यथैतदनुशिष्यादन्यदेव तद्विदितादथो अविदितादधि। इति शुश्रुमपूर्वेषां ये नस्तद्व्यचचक्षिरे।।

There the eye goes not; speech goes not, nor the mind. We know not, we understand not how one would teach It. Indeed, It is other than the known, and moreover is above the unknown. Thus we have heard from the ancients, who to us have explained It. (I. 3)

यद्वाचानभ्युदितं येन वागभ्युद्यते।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते।।

That which is unexpressed with speech, that with which speech is expressed, that, verily, know as Brahman, not this that people worship here. (I. 4)

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।

That which one thinks not with thought, and that with which they say thought is thought; that, verily, know as Brahman; not this that people worship here. (I. 5)

यच्चक्षुषा न पश्यति येन चक्षूँषि पश्यति।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।

That which one sees not with sight, that with which one sees sights, that, verily, know as Brahman, not this that people worship here. (I. 6)

नाहं मन्ये सुवेदेति नो न वेदेति वेद च।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ।।

I think not 'I know well'; yet I do not know 'I do not know'; he among us who knows It, knows It; yet he does not know 'I know not.' (II. 2)

यस्यामतं तस्य मतं मतं यस्य न वेद सः।
अविज्ञातं विजानतां विज्ञातमविजानताम् ।।

It is known by him by whom It is not known; he by whom It is known, knows It not; It is not understood by those who understand It; It is understood by those who do not understand It. (II. 3)

2. The Greatness of Self-knowledge

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः। भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति॥

If one would know (It) here, then there is the True end (of all aspirations). If one would not know (It) here, then great is the loss (for him). Knowing (It) in every single being, the wise, on departing from this world, become Immortal. (II. 5)

KATHOPANISHAD

1. Futility of Earthly Pleasure

श्वोभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते॥

Ephemeral things! That which is mortal's, even the vigour of all the senses, they wear away. Even a whole life is indeed very slight. Thine be the vehicles, thine the dance and song. (I.i.26)

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा। जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव॥

Not with wealth is a man to be satisfied; shall we take wealth if we have seen thee (the Immortal)? Shall we live so long as thou shalt rule? This in truth, is the boon to be chosen by me. (I.i.27)

2. Glory of Wisdom of the Self

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषँ सिनीतः तयोः श्रेय आददानस्य साधुर्भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते॥

The good is one thing and the pleasant is another thing. Both these, of different aim, bind a person. Of

these two, well is it for him who takes the good; he fails of his aim who choose the pleasant. (I.ii.1)

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः। श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते॥

Both the good and the pleasant come to a man. Going all around the two, the wise man discriminates. The wise one choose the good, indeed, rather than the pleasant; the stupid man, for getting and keeping (Yoga-Kshema), chooses the pleasant. (I.ii.2)

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः। दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः॥

Those living in the midst of ignorance, self-wise, thinking themselves learned, running here and there, go around deluded, like the blind men led by one who is himself blind. (I.ii.5)

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम्। अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे॥

Death (passing on) (the way to the hereafter), is not clear to him who is childish, headless, deluded with the delusion of wealth. Thinking 'This is the world! There is no other!' again and again he comes under my (Death's) control. (I.ii.6)

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः। आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः॥

He who by many is not obtainable even to hear of; he whom many, even when hearing, do not know; Wonderful is the declarer, proficient is the obtainer of Him! Wonderful is the knower, proficiently taught! (I.ii.7)

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम्। अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति॥

Him whom it is hard to see, entered into the hidden, unfathomable and concealed, set in the secret place (of the heart), dwelling in the depth, the primeval—By considering Him as God, through the Yoga-study (Meditation) of what pertains to the Self, the wise man leaves joy and sorrow behind. (I.ii.12)

सर्वे वेदा यत्पदमामनन्ति तपाँसि सर्वाणि च यद्वदन्ति। यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत्॥

The state which all the Vedas declare, which all austerities proclaim, desiring which men live the life of Brahmacharya, that state I briefly declare to thee—That is OM! (I.ii.15)

3. Atman is Immortal

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित्। अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥

The wise one (Atman) is not born, nor dies; this one has not come from anywhere, has not become anyone. Unborn, constant, eternal, primeval, this one is not slain when the body is slain. (I.ii.18)

4. Conditions of Knowing That

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूँ स्वाम्॥

This soul (Atman) is not to be attained by instruction nor by intellect, not by much learning. He is to be attained only by one whom 'He chooses, to such a one that Atman reveals His True Nature.' (I.ii.23)

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥

Not he who has not ceased from bad conduct, not he who is not tranquil, not he who is not composed (in mind), not he who is not of peaceful mind, can attain Him by intelligence. (I.ii.24)

5. The Razor-Path of Jnana.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत। क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति॥

Arise! Awake! Obtaining men of wisdom, know (It). A sharpened edge of a razor, hard to tread, a difficult path is this—sages declare! (I.iii.14)

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्चयत्।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात्प्रमुच्यते॥

That which is soundless, touchless, formless, imperishable, tasteless, constant, odourless, without beginning, without end, higher than the high, stable, by knowing That, one is liberated from the mouth of death. (I.iii.15)

6. Sense-Knowledge is Nothing

पराञ्चि खानि व्यतृणत्स्वयम्भूस्तस्मात्पराङ् पश्यति नान्तरात्मन्। कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्त-चक्षुरमृतत्वमिच्छन्॥

The self-existent (Creator) pierced the openings of the senses outward, therefore one looks outward, not within himself. A certain wise man (only) while seeking Immortality, introspectively beholds the soul (Atman) face to face. (II.i.1)

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम्। अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते॥

The childish run after external pleasures, they walk into the net of wide-spread death (Samsara). But the wise, knowing Immortality, seek not the Stable (Brahman) among things which are impermanent here. (II.i.2)

7. The Indivisible Brahman

यदेवेह तदमुत्र यदमुत्र तदन्विह।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति॥

Whatever is here, that is there, Whatever is there, that is here. He obtains death after death who seems to see a difference here. (II.i.10)

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन।
मृत्योः स मृत्युं गच्छति य इव नानेव पश्यति॥

By the mind, verily, is this to be attained; there is nothing diverse here. He goes from death to death who seems to see a difference here. (II.i.11)

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदति-थिर्दुरोणसत्। नृषद्वरसदृतसद्व्योमादब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत्॥

The Swan (the Sun) in the clear (heaven), the Vasu in the atmosphere, the priest in the altar, the guest in the house, in man, in broad space, in the Real, in the sky, born in water, born in the cattle, born in the right, born in rock, is the Truth, the Great! (II.ii.2)

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च॥

As the one fire has entered the world and becomes corresponding in form to every form, so the One Antar-Atman of all things is corresponding in form to every form, and yet is outside (all these). (II.ii.9)

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः॥

As the sun, the eye of the whole world, is not sullied by the external faults of the eyes, so the One Antar-Atman of all things is not sullied by the evils of the world, being external to it. (II.ii.11)

8. The Supreme State

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥

The sun does not shine there, nor the moon and the stars. These lightnings do not shine, what to speak of this earthly fire! After Him, as He shines, does everything else shine. This whole world is illumined by His light! (II.ii.15)

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम्॥

When the five sense-knowledge cease together with the mind, and the intellect does not move, that, they say, is the Highest State. (II.iii.10)

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते॥

When all the desires that are lodged in the heart are liberated, then a mortal becomes Immortal! Therein he attains Brahman! (II.iii.14)

PRASNOPANISHAD

1. Sun, the Life of Creatures

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् । सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ।।

Him, who has all forms, the golden one, all-knowing, the final goal, the only light, heat-giving the thousand-rayed, the hundredfold revolving, yonder sun rises as the life of all creatures. (I.8)

2. State of Liberation

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्ते। एतद्वै प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतस्मान्न पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ।।

They who seek the Atman by austerity, chastity, faith, and knowledge—they by the Northern Route win the sun. That, verily, is the support of life-breaths. That is the Immortal, the fearless. That is the final Goal. From that they do not return. That is the stopping of rebirth. (I.10)

तद्यो ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते।
तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं
प्रतिष्ठितम् ॥

They, indeed, possess that Abode of Brahman, who posses austerity, chastity, and in whom the truth is established. (I.15)

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति॥

To them belongs the yon unblemished Abode of Brahman, in whom there is no crookedness and falsehood, nor tricks! (I.16)

3. The All-inclusiveness of Brahman

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुः।
एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥

As fire He warms. He is the Sun. He is the bountiful rain. He is the wind. He is the earth, matter, God, Being, and Non-being, and what is Immortal! (II.5)

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम्।
मातेव पुत्रान्रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति॥

This whole world is in the control of Life (Prana), even what is established in the third heaven! As a mother her son, do thou protect us! Grant us prosperity and wisdom! (II.13)

4. The State of becoming the Soul

अत्रैष देवः स्वप्ने महिमानमनुभवति। यद्दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति। देशदिगन्तरेश्च प्रत्यनुभूतं पुनःपुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति।।

There He experiences Greatness; whatever object has been seen, he sees again; whatever has been heard he hears again. That which has been severally experienced in different places and regions, he severally experiences again and again. Both what has been seen and what has not been seen, both what has been heard and what has not been heard, both what has been experienced and what has not been experienced, both the real and the unreal, he sees all. He sees It, himself being the All. (IV.5)

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते।
एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते।।

As birds resort to a tree for a resting place, even so it is to the Supreme Soul (Atman) that everything here resorts. (IV.7)

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः स परेऽक्षरे आत्मनि संप्रतिष्ठते।।

Truly, this seer, toucher, hearer, smeller, taster, thinker, knower, doer, the knowing self, the person—his abode is in the Supreme Imperishable Atman. (IV.9)

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य। स सर्वज्ञः सर्वो भवति।।

He who recognizes this shadowless, bodiless, colourless, pure Imperishable, arrives at the Imperishable Itself. He knowing the All, becomes the All. (IV.10)

तमोंकारेणैवायतनेनान्वेति विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति।।

With the syllable OM as the support, the knower reaches That which is Peaceful, Unaging immortal, fearless, the Supreme! (V.7)

MUNDAKOPANISHAD

1. The Greatness of Brahmavidya

शौनकः पप्रच्छ।। कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति।।

Sannaka asked, "What is That by knowing which everything else becomes known?" (I.i.3)

तस्मै स होवाच। द्वे विद्ये वेदितव्ये इति ह स्म यत्ब्रह्मविदो वदन्ति परा चैवापरा च।।

To him he said, "There are two knowledge to be known—as indeed the knowers of Brahman are used to say—the higher and the lower." (I.i.4)

अथ परा यया तदक्षरमधिगम्यते।।

Of these, the higher is that whereby that Imperishable is attained. (I.i.5)

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः।।

That which is invisible, ungraspable, without origin, without caste, without sight, without hearing, without hand, without foot, eternal, all-pervading, omnipresent, exceedingly subtle; That is the Imperish-

able, which the wise perceive as the Source of all beings. (I.i.6)

2. The Worthlessness of Selfish Karma

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्यं ते पुनरेवापि यन्ति॥

Unsafe boats, however, are these sacrificial forms, the eighteen, in which is expressed the lower work. The fools who approve that, (the works) as the really good, go again and again to old age and death. (I.2.7)

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति॥

Thinking that sacrifice and merit is the superior thing, nothing better do they know—deluded! After enjoying in the top of heavenly bliss, won by good deeds, they re-enter this world or even a lower. (I.ii.10)

3. Tapas and Guru-Bhakti

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो
भैक्षचर्यां चरन्तः।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः
स पुरुषो ह्यव्ययात्मा॥

They who practise austerity and faith in the forest, the peaceful, the knowers, who live on alms, depart passionless through the door of the sun, to where is that Immortal Person, the Imperishable Spirit! (I.ii.11)

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमाया-न्नास्त्यकृतः कृतेन। तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

Having scrutinised the worlds that are built up by actions, a Brahmana should arrive at indifference and dispassion. That world that was not made is not won by what is done. For the sake of this knowledge, let him go, fuel in hand, to a spiritual preceptor who is learned in the scriptures and established in Brahman. (I.ii.12)

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय। येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

Such a knowing Teacher, unto one who has approached properly, whose thought is tranquilised, who has reached peace, teaches in its very truth that knowledge of Brahman, whereby one knows the Imperishable, the Person, the Truth! (I.ii.13)

4. The Origin of All Things

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः तदाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति॥

This is the Truth. As from a well-blazing fire, sparks by thousands issue forth of the same form, so from the Imperishable, beings manifold are produced, and thither also return once again. (II.ii.1)

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् । एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ।।

He who knows That set in the secret place of the heart, He here on earth, rents asunder the knot of ignorance. (II.i.10)

5. Brahman, the Target of Meditation

यदर्चिमद्यदणुभ्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च। तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः। तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ।।

That which is blazing, which is subtler than the subtle, on which the worlds are set, together with their inhabitants—That is the Imperishable Brahman! That is Life. That is speech and mind. That is the Immortal. That is to be penetrated. Penetrate it, my friend! (II.ii.2)

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत। आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ।।

Taking as a bow the great weapon of the Upanishads, one should put upon it an arrow sharpened by meditation. Stretching it with a thought directed to the essence of That, penetrate that Imperishable as the mark, my friend! (II.ii.3)

6. Know Thyself

तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ।

Him alone know as the one Soul. Dismiss all other words. He is the bridge to Immortality. (II.ii.5)

ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ।।

OM! Thus meditate upon the Soul! Success be to you in crossing to the farther shore beyond darkness! (II.ii.6)

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ।।

The knot of the heart is broken, all doubts are cut off, and one's actions perish, when He is seen, who is both the higher and the lower. (II.ii.8)

7. Everything is Brahman

ब्रह्मैवेदममृतं पुरस्तात्ब्रह्म पश्चात्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ।।

Brahman, indeed, is this Immortal! Brahman is before, Brahman behind, to right and to left, stretched forth below and above, Brahman, indeed, is all this, the great, this widest extent! (II.ii.11)

8. Purity extolled

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ।।

Truth alone conquers, not falsehood. By Truth is laid out the path leading to the gods by which the sages

whose desire is satisfied ascend to where is the highest Abode of Truth! (III.i.6)

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा। ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ।।

Not by sight is it grasped, not even by speech, not by any other sense-organs, austerity, or work. By the Peace attained through Knowledge, one's nature being purified, in that way, however, by meditating, one does behold Brahman which is without parts. (III.i.8)

9. Force of Desire

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् । तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः ।।

Whatever world a man of purified nature makes clear in mind, and whatever desires he desires for himself; that world he wins, and those desires he fulfils. Therefore he who is desirous of welfare should worship the knower of the soul. (III.i.10)

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र। पर्याप्तकामस्य कृतात्मनस्त्विहैव सर्वे प्रविलीयन्ति कामाः ।।

He who in fancy forms desires, because of his desires is born here and there. But of him whose desire is satisfied, who is a perfected soul, all desires even here on earth vanish away! (III.ii.2)

10. State of Moksha

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ।।

Attaining Him, the seers who are satisfied with knowledge, who are perfected souls, free from passion, tranquil,—attaining Him who is the universally omnipresent, those wise devout souls into the All itself do enter. (III.ii.5)

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ।।

They who have realised the meaning of the Vedanta-Knowledge, the sages, with natures purified through the Yoga of renunciation, they in the abode of Brahman in the end of time are all liberated beyond death. (III.ii.6)

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ।।

Gone are the fifteen parts according to their station, even all the sense-organs (are gone) in their corresponding divinities! One's actions and the self consisting of intelligence, all become unified in the Supreme Imperishable! (III.ii.7)

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ।।

As the flowing rivers in the ocean disappear, leaving name and form, so the wise man being liberated from name and form, reaches the heavenly Purusha, who is Higher than the high. (III.ii.8)

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति। तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति।।

He who knows that Supreme Brahman, verily becomes Brahman. In his family no one ignorant of Brahman will arise. He crosses over sorrow. He crosses over sin. Liberated from the knots of the heart, he becomes Immortal. (III.ii.9)

MANDUKYOPANISHAD

1. All this is Brahman

ओमित्येतदक्षरमिद ँसर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोंकार एव। यच्चान्यत्त्रिकालातीतं तदप्योंकार एव।।

OM! This syllable is this all. Its further explanation is: the past, the present, the future—everything is just the word OM! And whatever is beyond the threefold that too is just the word OM! (1)

सर्व ँ ह्येतद् ब्रह्मायमात्मा ब्रह्म।।

For truly, everything here is Brahman; this Atma is Brahman. (2)

2. The Fourth State of Being

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्। अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्य-मेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः।

Not inwardly conscious, not outwardly conscious, not both-wise-conscious, not a consciousness-mass, not conscious, not unconscious, unseen, with which there can be no dealing, ungraspable, having no dis-

tinctive mark, non-thinkable that cannot be designated, the essence of the assurance of which is the state of oneness of the Self, the cessation of all phenomena, peaceful, blessed, without a second—such is the fourth (state). That is the Self (Atman). That should be known. (7)

एवमोंकार आत्मैव संविशत्यात्मनाऽऽत्मानम् ।।

Thus Om is the Self indeed. He who knows this, with his self enters the Self. (12)

TAITTIRIYA UPANISHAD

1. Opening Prayer

ॐ यश्छन्दसामृषभो विश्वरूपः। छन्दोभ्योऽध्य-मृतात्सम्बभूव। स मेन्द्रो मेधया स्पृणोतु। अमृतस्य देवधारणो भूयासम्। शरीरं मे विचर्षणम्। जिह्वा मे मधुमत्तमा। कर्णाभ्यां भूरि विश्रुवम्। ब्रह्मणः कोशोऽसि मेधया पिहितः। श्रुतं मे गोपाय।।

He who is pre-eminent among the Vedic hymns, who is of universal form, who has sprung into being from immortality above the Vedic hymns—Let this Indra deliver me with intelligence! O God! I would become possessor of Immortality! May my body be exceedingly sweet! May I hear abundantly with my ears! Thou art the sheath of Brahman with intelligence covered over! Guard for me what I have heard. (I.4.1)

ओमिति ब्रह्म। ओमितीदँ सर्वम्। ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति। ब्रह्मैवोपाप्नोति।।

Om is Brahman. Om is this All. Om! Says a Brahmana about to recite, 'may I get the sacred Brahman.' He does get the sacred Brahman. (I.8)

2. Meditation on Vedic Knowledge

अहं वृक्षस्य रेरिवा। कीर्तिः पृष्ठं गिरेरिव। ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि। द्रविण ँ सवर्चसम्। सुमेधा अमृतोऽक्षितः। इति त्रिशङ्कोर्वेदानुवचनम्॥

I am the mover of the tree! My fame is like a mountain's peak! Exaltedly pure, like the excellent nectar in the sun, I am a shining treasure, Wise, immortal, indestructible! This is Trishanku's recitation on the Vedic Knowledge. (I.10)

3. Ethical Teachings

सत्यं वद। धर्मं चर। स्वाध्यायान्मा प्रमदः।

Speak the Truth. Practise virtue. Neglect not study of the Vedas. (I.11.1)

श्रद्धया देयम्। अश्रद्धयाऽदेयम्। श्रिया देयम्। ह्रिया देयम्। संविदा देयम्॥

One should give (in charity) with faith. One should not give without faith. One should give in plenty. One should give with modesty. One should give with sympathy. (I.11.3)

4. Knowledge of Brahman

ब्रह्मविदाप्नोति परम्। तदेषाभ्युक्ता। सत्यं ज्ञानमनन्तं ब्रह्म। यो वेद निहितं गुहायां परमे व्योमन्। सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति।

He who knows Brahman attains the Highest. As to this, has been declared: He who knows Brahman as Truth, Knowledge, Infinity, set down in the secret place (of the heart) and in the highest heaven, he obtains all desires, together with the intelligent Brahman. (II.1)

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह।
आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चनेति।।

From where words turn back together with the mind, not having reached, that Bliss of Brahman he who knows, fears not from anything at all. (II.9.1)

असन्नेव स भवति। असद्ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद।। सन्तमेनं ततो विदुरिति।।

One becomes non-existent himself if he thinks that Brahman is non-existent. If one knows that Brahman exists, such a one people thereby know as existent (Santa). (II.6.1)

5. Immanence of Brahman

सोऽकामयत। बहु स्यां प्रजायेयेति। स तपोऽतप्यत , स तपस्तप्त्वा। इदँ सर्वमसृजत यदिदं किञ्च। तत्सृष्ट्वा तदेवानुप्राविशत् । तदनुप्रविश्य। सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च। निलयनं चानिलयनं च विज्ञानं चाविज्ञानं च। सत्यं चानृतं च यदिदं किञ्च।

He desired: 'May I become many.' Let me procreate myself.' He performed Tapas. Having performed Tapas he created this whole world, whatever there is

here. Having created it he entered into it. Having entered it, he become both the actual and the yon, both the defined and the undefined, both the based and the non-based, both the conscious and the unconscious, both the real and the false, and all this that exists. (II.6.1)

असद्वा इदमग्र आसीत् । ततो वै सदजायत। तदात्मानं स्वयमकुरुत। तस्मात्तत्सुकृतमुच्यत इति। यद्वै तत्सुकृतं। रसो वै सः रसं ह्येवायं लब्ध्वानन्दी भवति। को ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् ।

In the beginning, verily, this was non-existent. From that existence was produced. That made itself the Atman. Therefore it is called the well-done (Sukrita). Verily, what that well-done is—that verily is the essence of Existence. For truly on getting the essence, one becomes blissful. For, who indeed would breathe, who would live, if there were not bliss in space? (II.7.1)

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व। तद्ब्रह्मेति॥

From where beings here are born, by which when born they live, into which on dying they enter—know That! That is Brahman! (III.1.1)

6. Rapture of Knowledge

हा ३ वु हा ३ वु हा ३ वु॥ अहमन्नमहमन्नमहमन्नम् ॥ अहमन्नादोऽहमन्नादः। अहं ् श्लोककृदह ् श्लोककृदह ्

श्लोककृत्। अहमस्मि प्रथमजा ऋता ३ स्य॥ पूर्वं देवेभ्योऽमृतस्य ना ३ भायि॥ यो मा ददाति स इदेव मा ३ वाः॥ अहमन्नमन्नमदन्तमा ३ द्मि॥ अहं विश्वं भुवनमभ्यभवा३म् ॥

Oh, wonderful! Oh, wonderful! Oh, wonderful! I am food! I am food! I am food! I am a food eater! I am a food eater! I am a food eater! I am a maker of fame! I am a maker of fame! I am a maker of fame! I am the first born of the world-order! Earlier than the gods, I am the navel of Immortality! Who gives me away, he indeed has aided me! I, who am food, eat the eater of food! I have overcome the whole world! (III.10.6)

AITAREYOPANISHAD

1. Everything is only the Atman

ॐ आत्मा वा इदमेक एवाग्र आसीत्। नान्यत्किंचन मिषत्॥

In the beginning, Atman, one only, was all this no other winking thing whatever was there. (I.i.1)

2. All this is Brahman only

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव बीजानीतराणि चेतराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिजानि चाश्वा गावः पुरुषा हस्तिनो यत्किंचेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रम् । प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म॥

He is Brahman; he is Indra; he is Prajapati; (he is) all these gods and these five gross elements, namely earth, wind, space, water, fire; these things and those which are mingled of the fine, as it were; origins of one sort and another; those born from an egg, and those born from a womb, and those born from sweat, and those born from a sprout, horses, cows, persons, ele-

phants, whatever breathing thing there is here—whether moving or flying, and what is stationary. All this is guided by Consciousness, and is based on Consciousness. The world has consciousness for its guidance. Consciousness is the Basis. Consciousness is Brahman. (III.i.3)

CHHANDOGYA UPANISHAD

1 The Meditation on Udgitha-Omkara

ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति।।

OM! Thus one should reverence the Udgitha; one sings the loud chant beginning with OM! (I.4.1)

2. Sandilya-Vidya

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। अथ खलु क्रतुमयः पुरुषो यथा क्रतुरस्मिल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत।। मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः।। एष म आत्मान्तर्हृदयेऽणीयान् व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामकाद्वा श्यामकतण्डुलाद्वा एष म आत्मान्तरहृदये ज्यायान् पृथिव्या ज्यायानन्तरिक्षाज्जायान् दिवो ज्यायान् एभ्यो लोकेभ्यः।। सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति यस्य स्यादद्धा न विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ।।

Verily, all this is Brahman! Peaceful, let one meditate upon It as that from which all beings come forth, into which all beings will be dissolved, in which all beings breathe!

Now, verily, a person consists of some purpose (in life). According to the purpose which one has in this world, thus does he become on departing from here. So let a person form himself a (definite) purpose.

He who consists of mind, whose body is breath, whose form is light, whose conception is Truth whose soul is space, containing all works, containing all desires, containing all odours, containing all tastes, encompassing this whole world, the unspeaking, the unconcerned—this Soul of mind within the heart is smaller than a grain of rice, or a corn of barely, or a mustard-seed, or a grain of millet, or the kernel of a grain of millet; this Soul of mine within the heart is greater than the earth, greater than the atmosphere, greater than the sky, greater than these worlds.

Containing all works, containing all desires, containing all odours, containing all tastes, encompassing this whole world, the unspeaking, the unconcern—this Soul of mine within the heart, this is Brahman. Into Him I shall enter on departing from here.

If one would believe this, he would have no more doubt—Thus said Sandilya, yea, Sandilya! (III.14)

3. Mystic Declarations

अन्तवेलायामेत्त्रयं प्रतिपद्येताक्षितमस्यच्युतमसि प्राण संशितमसीति ।।

In the final hour you should take refuge in these three thoughts: You are the Indestructible: you are the Unshaken: you are the very Essence of life. (III.17.6)

उद्वयं तमसस्परि ज्योतिः पश्यन्त उत्तर॒ँ स्वः पश्यन्त उत्तरं देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति॥

From out of darkness all around, we, gazing on the higher light—yea, gazing on the higher light—to Surya, god among the gods, we have attained, the highest light! Yea, the highest light! (III.17.7)

4. The Sacrifice of the Knower

एवंविद्यद्यपि चण्डालायोच्छिष्टं प्रयच्छेदात्मनि हैवास्य तद्वैश्वानरे हुतं स्यात्॥

If one who knows this should offer the leaving even to an outcast (pariah), it would be offered in his Universal Atman. (V.24.4)

5. The Paradox of creation

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्यात् वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्॥ एवं सोम्य स आदेशो भवति॥

Just as, by one piece of clay, everything made of clay is known—the modification is merely a verbal distinction, a mere name; the reality is just clay only, so is That (Supreme) Teaching. (VI.1.4)

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयमम्। तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत॥

In the beginning, this world was mere Existence, one only without a second. To be sure, some people say, 'In the beginning this world was just non-existence, one only without a second; from that non-existence existence was produced. (VI.2.1)

कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः सज्जातेति। सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥

But, verily, whence could this be? How could existence be produced from non-existence? On the contrary, in the beginning this world was just Existence, one only without a second! (VI.2.2)

यदादित्यस्य रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥

Whatever red form the sun has, is the form of fire; whatever white, the form of water; whatever dark, the form of food (earth). The sun-hood has gone from the sun—the modification is merely a verbal distinction, a mere name. The reality is just 'the three forms.' (VI.4.2)

6. Necessity for a Guru

आचार्यवान् पुरुषो वेद॥

One with (the instructions from) a preceptor knows (that). (VI.14.2)

7. Supreme Instruction

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि॥

That which is the finest Essence—this whole world has that as its soul. That is the Reality. That is the Atman. That thou art. (VI.14.3)

8. Need for understanding

यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति। विजानन्नेव सत्यं वदति॥

Verily, when one understands, then he speaks the Truth. One who does not understand, does not speak the Truth. Only who understands speaks the Truth. (VII.17)

9. Bhuma-Vidya

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमात्वेव विजिज्ञासितव्यः॥

Verily, the Infinite, Fullness is Bliss. There is no bliss in the small finite (things). Only the Infinite Fullness is Bliss. But one must desire to know the Infinite Fullness. (VII.23)

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्वद्विजानाति तदल्पं यो वै भूमा तदमृतं अथ यदल्पं तन्मर्त्यम् ।।

Where one sees nothing else, hears nothing else, understands nothing else—that is the Infinite Fullness. But where one sees something else—that is the small finite. Verily, the Infinite Fullness is the Immortal, but the small finite is mortal. (VII.24)

स एवाधस्तात्स उपरिष्टात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः ।। स एवेदं सर्वम् इति।। अथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽ हमुत्तरतोऽहमेवेदं सर्वमिति।।

That Infinite Fullness, indeed, is below. It is above. It is to the west. It is to the east. It is to the south. It is to the north. It, indeed, is all this that exists.

Now, with regard to the individual: I, indeed, am below. I am above. I am to the west. I am to the east. I am to the south. I am to the north, I, indeed, am all this that exists. (VII.25)

10. Seer's Health and Purity

न पश्यो मृत्युं पश्यति व रोगं नोत दुःखतां सर्वं ह पश्यः पश्यति ।। सर्वमाप्नोति।।

The Seer does not see death, nor sickness, nor any distress. The seer sees only the All, and obtains the All entirely. (VII.26.2)

आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः ।।

In purity of food, there is purity of nature. In purity of nature there is established memory. In established memory, there results the release from all knots (of the heart.) (VII.26.2)

11. Desires Should Be Renounced

यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमननुविद्य व्रजन्त्येतांश्च सत्यान् कामांस्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य व्रजन्त्येतांश्च सत्यान् कामान् तेषां सर्वेषु लोकेषु कामचारो भवति ।।

As here on earth the world which is won by actions becomes destroyed, even so there the world which is won by good deeds becomes destroyed. Those who depart without here having realised the Soul (Atman) and those real desires—for them there is no freedom in all the worlds. But those who depart from here having realised the Soul (Atman) and those real desires—for them there is Freedom in all worlds. (VIII.1.6)

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य सङ्कल्पादेव समुत्तिष्ठति तेन संपन्नो महीयते ।।

Of whatever object he (the wise one) becomes desirous, whatever desire he desires, merely out of his will it arises. Possessed of it, he becomes happy. (VIII.2.10)

त इमे सत्याः कामा अनृतापिधानास्तेषां सत्यानां सतामनृतमपिधानम् ॥

These are real desires with a covering of what is false. Although they are real, there is a covering of what is false. (VIII.3.1)

यच्चान्यदिच्छन्न लभते सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधानाः ॥

Whatever else one desires but does not get—all this one finds by going there (to the Soul); for there, truly are all those real desires of his which have a covering of what is false. (VIII.3.2)

12. Know the Atman

य आत्मा अपहतपाप्मा विजरो विमृत्युविशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानाति ॥

The Atman, which is free from evil, ageless, deathless, sorrowless, hungerless, thirstless, whose desire is the Truth, whose conception is the Truth—That should be searched after, That one should desire to know. He obtains all worlds and all desires who has found out and who has realised that Atman. (VIII.7.1)

BRIHADARANYAKA UPANISHAD

1. A Prayer of the Devotee

असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्माऽमृतं गमय ॥

From the unreal lead me to the Real, from darkness lead me to Light, from death lead me to Immortality! (1.3.28)

2. The Self is the Dearest, the Self is the Absolute

तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात् सर्वस्मादन्तरतरं यदयमात्मा। स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात् प्रियं रोत्स्यतीति। आत्मानमेव प्रियमुपासीत स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुक्तं भवति॥

The Self is dearer than the son, dearer than wealth, dearer than all else, since this Self is nearer than all others. If one would speak of anything else than the Self as dear, he would lose what he holds as dear, he would certainly do so. One should reverence the Self alone as dear. He who reverences the Self alone as dear—what he holds as dear, indeed, is not perishable. (I.4.8)

ब्रह्म वा इदमग्र आसीत्। तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात्तत् सर्वमभवत् । तद्यो यो देवानां

प्रत्यबुध्यत स एव तदभवत् तथा ऋषीणां तथा मनुष्याणां तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति तस्य ह न देवाश्च नाभूत्या ईशते। आत्माह्येषां स भवति। अथयोन्यां देवतामुपास्तेऽन्योसावन्योऽहमस्मीति न स वेद यथा पशुः॥

Verily, in the beginning, this all was Brahman. It knew only itself, 'I am Brahman.' Therefore, it became the All. Whoever of the gods became awakened to this state, he indeed became that. Similarly, in the case of seers: similarly in the case of men. Knowing this, the sage Vamadeva began: 'I was Manu and the sun.' This is (true) now even. Whoever thus realises 'I am Brahman,' he becomes this All. Even the gods have not got the power to prevent his becoming thus, for he becomes their very Self.

Whoever worships another divinity (than the Self), thinking 'He is one and I another' he knows not (the Truth). He is like an animal. (I.4.10)

ब्रह्मैतद्धि सर्वाणि नामानि रूपाणि कर्माणि बिभर्ति॥

Brahman (alone) puts on all these names, forms and actions. (I.6)

न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति। आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः। आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम्॥

Verily, not for the sake of this all, this all is dear, but for the sake of the Self, this all is dear. That is the Atman, that should be seen, that should be heard of, that should be thought of, that should be meditated upon. Verily, with the seeing of, with the hearing of, with the thinking of, and with the knowing of the Atman, all this becomes known. (II.4.5)

इदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमानि भूतानीदं सर्वं यदयमात्मा ॥

This Brahmanhood, this Kshatrahood, these worlds, these gods, these beings, everything here is but the Soul. (II.4.6)

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति तदितर इतरं पश्यति तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्तत्केन कं पश्येत् तत्केन कं शृणुयात् तत्केन कमभिवदेत् तत्केन कं मन्वीत तत्केन कं विजानीयात्। येनेदं सर्वं विजानाति तं केन विजानीयात् विज्ञातारमरे केन विजानीयादिति ॥

स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्जतेऽसितो नव्यथते न रिष्यति ॥

Where there is duality, as it were, there one sees the other, there one smells the other, there one hears the other, there one speaks to the other, there one thinks of the other, there one understands the other.

But, where, everything is but one's own Self, then by what and whom would one smell? Then by what and whom would one see? Then by what and whom would one hear? Then by what and whom would one speak to? Then by what and whom would one think of? Then by what and whom would one understand? By what would one understand him by whom one understands this All? Lo, by what would one understand the understander? (II.4.14)

That Atman is not this, not this. It is unseizable for it cannot be seized; indestructible, for it cannot be destroyed; unattached, for it does not attach itself; unbound, does not tremble, is not injured. (IV.5.15)

अयं वै दश च सहस्राणि बहूनि चानन्तानि च तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म सर्वानुभूः ।।

He, verily, is tens and thousands, many and endless. This Brahman is without an earlier and without a later, without an inside and without an outside. This Soul is Brahman, the all-pervading. (II.5.19)

3. Death of a Jnani

अथाकामयमानो निष्काम आप्तकाम आत्मकामो न तस्य प्राण उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति।। अत्रैव समवनीयन्ते ।।

He who is without desire, who is freed from desire, whose desire is satisfied, whose desire is the Atman—his Pranas do not depart. He being Brahman It-

self, becomes Brahman. They (Pranas) are gathered together right there—the Pranas do not go out from the dead man (Jnani). (IV.4.6., III.2.11)

4. How to Know the Secret Atman

न दृष्टेर्द्रष्टारं पश्येर्नश्रुतेः श्रोतारं शृणुयात् न मतेमन्तारं मन्वीथा न विज्ञातेर्विज्ञातारं विजानीयाः। एष त आत्मा सर्वान्तरोऽ तोऽन्यदार्तम् ॥

You cannot see the seer of seeing. You cannot hear the hearer of hearing. You cannot think the thinker of thinking. You cannot understand the understander of understanding. He is your Soul, which is in all things. All else than him is wretched. (III.4.2)

तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति॥ ब्राह्मणः पाण्डित्यं निर्विद्याथ बाल्येन तिष्ठासेद्बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिरमौनं च मौनं च निर्विद्याथ ब्राह्मणः स ब्राह्मणः॥

Brahmanas who know the Soul overcome desire for sons, desire for wealth, desire for worlds, and live the life of mendicants. Let a Brahmana become disgusted with learning and desire to live as a child. When he has become disgusted both with the state of childhood and with learning, then he becomes a sage. When he has become disgusted both with the non-ascetic state and with the ascetic state, then he becomes a real Brahmana. (III.5)

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः॥

He who, dwells in all things, and yet is other than all things, whom all things do not know, whose body are all things, who controls all things from within—He is your Soul, the Inner Controller, the Immortal. (III.7.15)

अदृष्टो द्रष्टाऽश्रुतः श्रोताऽमतो मन्ताऽविज्ञातो विज्ञाता नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति मन्ता नान्योऽतोऽस्ति विज्ञातैष त आत्मान्तर्याम्यमृतः॥

He is the unseen Seer, the unheard Hearer, the unthought Thinker, the ununderstood Understander. Other than He there is no Seer. Other than He there is no hearer. Other than He there is no thinker. Other than He there is no understander. He is your Soul, the Inner Controller, the Immortal. (III.7.23)

तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽव्यानाकाशमसङ्गम रसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रमनन्तरमबाह्यम्। न तदश्नाति किञ्चन न तदश्नाति कश्चन॥

That, O Gargi, Brahmanas call the Imperishable. It is not coarse, not fine, not short, not long, not flaming, not adhesive, without shadow and without darkness, without air and without space, without stickiness,

odourless, tasteless, without eye, without ear, without voice, without wind, without energy, without breath, without mouth, without personal or family name, unaging, undying, without fear, immortal, stainless, not uncovered, not covered, without measure, without inside and without outside. It consumes nothing. No one consumes it. (III.8.8)

यो वा एतदक्षरं गार्ग्यविदित्वाऽस्मिँल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राणि अन्तवदेवास्य तद्भवति यो वा एतदक्षरं गार्ग्यविदित्वाऽस्माल्लोकात्प्रैति स ब्राह्मणः ॥

Verily, O Gargi, if one performs sacrifices and worship and undergoes austerity in this world for many thousands of years, but without knowing that Imperishable, limited indeed is that work of his. Verily, O Gargi, he who departs from this world without knowing that Imperishable is pitiable. But O Gargi, he who departs from this world knowing that Imperishable is a Brahman. (III.8.10)

अस्तमित आदित्ये चन्द्रमस्यस्तमिते शान्तेऽग्नौ शान्तायां वाचि किंज्योतिरेवायं पुरुष इत्यात्मैवास्य ज्योतिर्भवतीत्यात्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ॥

When the sun has set, when the moon has set, and the fire has gone out, and speech is hushed, what light does a person here have? The soul indeed is his light, said he, for, with the soul indeed as his light, one sits, moves, does work and returns. (IV.3.6)

5. Ocean of the Absolute

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ।।

Verily, while he does not see there with the eyes, he is verily seeing, though he does not see. For, there is no cessation of the seeing of a seer, because of his imperishability as a seer. It is not, however, a second thing, other than himself and separate, that he sees. (IV.3.23)

सलिल एको द्रष्टाद्वैतो भवत्येष ब्रह्मलोकः सम्राडिति हैनमनुशशास याज्ञवल्क्य एषास्य परमा गतिरेषाऽस्य परमा संपदेषोऽस्य परमो लोक एषोऽस्य परम आनन्द एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति।।

An ocean, a seer alone without duality, becomes he whose abode is Brahman. Thus Yajnavalkya instructed him. This is man's highest path. This is his highest achievement. This is his highest abode. This is his highest bliss. On a part of this bliss other creatures are living. (IV.3.32)

6. Words Are Useless

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः।
नानुध्यायाद्बहून् शब्दान् वाचो विग्लापनं हि तत् ।।

By knowing Him only, a wise Brahmana should get for himself knowledge; he should not meditate upon

many words, for that is a mere weariness of speech. (IV.4.21)

स वा एष महानज आत्मा॥ य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयान्॥

Verily, he is the great, unborn Soul. In the space within the heart lies the ruler of all, the Lord of all, the king of all. He does not become greater by good action nor inferior by bad action. (IV.4.22)

7. Atman and Its Knower

एतमुहैवैते न तरत इत्यतः पापमकरवमित्यतः कल्याणमकरवमित्युभे उहैवैष एते तरति नैनं कृताकृते तपतः

Him who knows this these two do not overcome—either the thought 'Therefore I did wrong,' nor the thought, 'Therefore I did right.' Surely, he overcomes them both. He is not affected by either what he has done or what he has not done. (IV. 4.22).

तस्मादेवंवित् शान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति नैनं पाप्मा तरति सर्वं पाप्मानं तरति नैनं पाप्मा तपति सर्वं पाप्मानं तपति॥

Therefore, having this wisdom, having become tranquil, subdued, quiet, patiently enduring, and col-

lected, one sees the Atman in the Atman. One sees everything as the Self. Evil does not overcome him, on the other hand he overcomes all evil. Evil does not burn him, on the other hand he burns all evil. (IV.4.23)

स वा एष महानज आत्माऽजरोऽमरोऽमृतोऽभयो ब्रह्माभयं वै ब्रह्माभयं हि वै ब्रह्म भवति य एवं वेद।।

Verily, that great, unborn, Soul, undecaying, undying, immortal, fearless, is Brahman. Verily, Brahman is fearless. He who knows this becomes the fearless Brahman. (IV.4.25)

8. Infinite Brahman

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।।

That is Full. This is Full. From the full, the full does proceed. Withdrawing the full from the Full, the Full alone still remains. (V.1)

9. Ethics

तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति दाम्यत दत्त दयध्वमिति।।

This thing does the divine voice thunder here, does repeat: Da! Da! Da! That is, restrain yourselves, give, be compassionate. (V.2.3)

SVETASVATARA UPANISHAD

1. Aspirants' Doubts

किं कारणं ब्रह्म कुत: स्म जाता जीवाम केन क्व च संप्रतिष्ठा:। अधिष्ठिता: केन सुखेतरेषु वतीमहे ब्रह्मविदो व्यवस्थाम्॥

What is the cause of Brahman? From where are we born? By what do we live? And on what are we established? Overruled by what, in pains and pleasures do we live our diverse conditions. O ye, knowers of Brahman? (I.1)

2. Divine Knowledge Is Everything

एतज्ज्ञेयं नित्यमेवात्मसस्थं नात: परं वेदितव्यं हि किञ्चित्। भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत्॥

That Eternal should be known as present in one's own Self. Certainly, there is nothing higher than That, to be known. When one realises the enjoyer, the object of enjoyment and the (universal) Actuator, all has been said. This is the threefold Brahman. (I.12)

यो देवोऽग्नौ योऽप्सु यो विश्वं भुवनमाविवेश। य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नम:॥

The God who is in fire, who is in water, who has entered into the whole world, who is in plants, who is in trees—to that God be adoration!—again adoration! (II.17)

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ।।

I know this mighty Purusha, of the colour of the sun, who is beyond darkness. Only by knowing Him does one pass beyond death. There is no other way for going over there. (III.8)

यस्मात्परं नापरमस्ति किञ्चिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् । वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ।।

Than whom there is nothing else higher, than whom there is nothing else smaller, nothing greater, that one stands like a tree established in heaven. By Him, the Purusha, this whole world is filled. (III.9)

3. Nature of the Supreme Purusha

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ।।

The Purusha has a thousand heads, a thousand eyes, a thousand feet; He surrounds the earth on all sides, and stands ten fingers' breadth beyond that. (III.14)

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ।।

The Purusha is this whole world, whatever has been and whatever will be; He is Ruler of Immortality and whatever grows up by food. (III.15)

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ।।

It has hands and feet on every side; on every side it has eyes, heads and faces. It has ears everywhere in the world; It stands encompassing all. (III.16)

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ।।

Without foot or hand, he is swift and is a seizer! He sees without eyes; he hears without ears! He knows whatever is to be known; but there is none who knows Him! People call Him the Great Primeval Purusha. (III.19)

4. The Immanence of God

य एकोऽवर्णो बहुधाशक्तियोगाद्वर्णाननेकान् निहितार्थो दधाति। वि चैति चान्ते विश्वमादौ स देवः स नो बुद्धया शुभया संयुनक्तु ।।

The one who himself without colour, by the manifold application of his power distributes many colours in hidden purpose, and into whom, its end and its begin-

ning, the whole world dissolves—He is God! May He endow us with clear understanding! (IV.1)

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ।।

Thou art woman. Thou art man. Thou art the youth and the maiden. Thou an old man totterest with a staff. Appearing to be born, Thou becomest facing in every direction. (IV.3)

नीलः पतङ्गो हरितो लोहिताक्षस्तडिद्गर्भ ऋतवः समुद्राः।
अनादिमत्त्वं विभुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ।।

Thou art the dark-blue bird and the green parrot with red eyes. Thou art lightning, the thunder bolt. Thou art the seasons and the seas. Having no beginning, thou abidest with Immanence, from where all beings are born. (IV.4)

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये मरिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ।।

Neither above, nor across, nor in the middle has one been able to grasp Him. There is no likeness of Him. His Name is Great Glory! (IV.19)

वालाग्रशतभागस्य शतधा कल्पितस्य च।
भागो जीवः विज्ञेयः स चानन्त्याय कल्पते ।।

This self is to be understood as a part of the hundredth part of the point of a hair subdivided again a hundredfold; and yet it is Infinite. (V.9)

नैव स्त्री न पुमानेष न चैवायं नपुंसकः।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते॥

Not female, nor yet male is He; nor is He neuter. Whatever body He takes to Himself, with that he becomes connected. (V.10)

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्व भूतान्तरात्मा।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च॥

The one God, hidden in all things, is all-pervading the Inner Soul of all things, the overseer of all actions, abiding in all things, the witness, the sole thinker, devoid of qualities. (VI.11)

5. Prayer of the Mumukshu

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै।
तँ ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये॥

Who creates the four-faced Brahma in the beginning, and who delivers to him the Vedas, to him, to that God, who is the light of the Soul and the intellect, I, being desirous of liberation, do resort as a Shelter. (VI.18)

6. Knowledge Is Indispensable

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति॥

When men will roll up space as if it were a piece of leather; then will there be an end of evil without knowing God! (VI.20)

7. Guru Bhakti

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ।।

To the high souled one who has the highest devotion for God, and for his spiritual preceptor as much as for God, to him these matters which have been said become illuminated (manifest). (VI.23)

About This Book:

The Upanishads are the Mines of Divine Wisdom. They are eternal sources of knowledge, which clear all doubts. Possessed of that Knowledge, one becomes immortal. These Upanishads are a long and strenuous course of declarations which the busy man of the world would not be able to compass with his limited time and understanding. But due to such limitedness, if he is to forego such a study of the Upanishads, terrible would be the loss for him. With this point in view, this small collection of the most important passages in the Upanishads has been brought out, which is neither too cumbersome to be read, not too inadequate for a practical knowledge of the Upanishads.

ISBN 81-7052-236-6

ES91 Rs.30/-

THE DIVINE LIFE SOCIETY PUBLICATION